

CHAPTER V

CONCLUSSIONS AND RECOMMENDATIONS

5.1. Conclusions

Based on the analysis and discussion of the influence of attitude behavior, subjective norm, perceived control behavior toward the purchasing intention of *halal* beef in Yogyakarta traditional market, which was moderated by self-identity (religiosity), the conclusion are as follow:

1. Attitude behavior positively influenced the purchasing intention of *halal* beef in the Yogyakarta traditional market. Respondents considered the halal beef as their pesonal choice and believe that halal beef was important for their consumption, because as muslim respondent they were obligated to eat halal beef for their daily consumption.
2. Subjective norm positively influenced the purchasing intention of *halal* beef in Yogyakarta traditional market. Respondent were influence to buy halal beef as their family or friends demanded halal beef for consumption and believe that halal meat was healthy and safe. The majority of respondent were take the consumption of halal beef as social norm in their community.
3. Perceived control behavior positively influenced the purchasing intention of *halal* beef in Yogyakarta traditional market. The avalaibility of information, beef merchant and its beef product, ease the consumption of halal beef from traditional market for the respondent. Respondent still buy beef in traditional market as they were able to find halal beef for the food ingredients.

4. Self-identity moderated the TPB in influenced the purchasing intention of halal beef in Yogyakarta traditional market. Respondent considered themselves as muslims. Eating halal beef is a must for them. Therefore respondent's showed a positive attitude behavior and subjective norm. The religion and peer groups influence had the influence to persuade consumer to purchase halal beef.

5.3 Research Limitations

In any research efforts, limitations may occur during the data collection. Despite the fact that the results were based on the relative large size of randomly selected data from real customer samples. A potential bias may come from the single source of data collection procedure (Lam *et al.*, 2013). The limitations of the research are as follows:

1. Time limitation and resource constraints have led to limited geographical area which was covered in this research. Utilizing the survey results which was gathered within the several traditional markets in Yogyakarta and generalizing it across the Indonesian population may not be convincing. To achieve the general objective, studies should be done in other parts of Indonesia.
2. The sample of the research that only focuses in Muslims consumer especially in Yogyakarta did not represent the purchasing intention of Indonesian consumer. However, consumer in traditional market may come from another religion beside Islam. The difference on consumer's religion may lead to new factor that influence the purchasing intention.
3. The lack of previous research on purchasing intention of halal beef limited the researcher to understand the local consumer behavior. There are only few

published research related to consumer behavior toward halal product in Indonesia. Therefore researcher adapts the research from foreign country that may have similar condition in Indonesia.

Another research need to be conducted in order to understand the consumer behavior toward halal product in Indonesia. This is because the halal label was not provided in traditional market and consumers still buy the product from traditional market. Beside that there are other factors beside theory planned behavior that may influence the consumer. Thus, future research toward the halal product may give different result.

5.3 Recommendations

The government should provide *halal* label on the beef, to guarantee its health and safety for Indonesian consumer. Similar to action taken by wardah they put *halal* label on every product. The beef merchant should improve the quality of their product and need to pay attention to the slaughtering procedures. It needs to be done properly in accordance to the Islamic Shari'a. Beside that, beef merchants should ensure the supply and availability of beef. Thus, consumers may easily find *halal* beef in the traditional market. The controlling and monitoring on slaughter house need to be tighten in order to eliminate *haram* beef from the market. If there's found any seller that would sold *haram* beef in the next day, government should take charge on them and do serious action, by put seller on court or jail.